UNITED EVANGELICAL Action

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SEPTEMBER 1, 1957

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

- The Christian Cell Movement and Revival
- More Than Duty— Our PTA Opportunity

OFFICIAL NAE ORGAN

Readers Say—

Two of Many

To the Editor:

Just a word to express my deep appreciation for your splendid editorial, "Billy Graham and the *Christian Century*" in *Action* magazine of July 15.

GLENN L. ARCHER

Washington, D. C.

To the Editor:

Bravo, concerning your editorial in July 15 issue on the subject of the *Christian Century* and Billy Graham. It was unusually well done.

One of my friends, a prominent member of the moderate party in another denomination, recently wrote in protest of the anti-Graham partisanship of the *Century*. The erudition of this protest writer is certainly as great, and his distinguished reputation in the Christian world as great as anyone connected with that paper. Yet he was hardly politely brushed off, with the observation that the matter would be properly dealt with at the proper time. Needless to say, his letter to the editor was not printed.

This is typical of the tolerance and impartiality which is found in liberal circles. Their genuine largesse is little, if any, greater than that of the Roman hierarchy.

WALTER VAIL WATSON

Lancaster, N. Y.

Mass Evangelism

To the Editor:

Dr. Harold E. Fey, editor of the *Christian Century*, in a United Press release is quoted as saying, "The effects of the Billy Sunday meetings have long ago disappeared. It seems likely the Billy Graham revival may have a similar transiency."

If the editor is as sadly mistaken about the Billy Graham meetings as he is about the Billy Sunday revival, then he has, indeed, unwittingly paid a great tribute to mass evangelism. One wonders what authority Dr. Fey has for his broad statement, what figures he uses as a basis for his verdict "have long ago disappeared." It is possible that he, the editor of a prominent Christian periodical, is not aware of the fact that there are still hundreds of converts of the Billy Sunday meetings alive and active in many phases of Christian work, though Billy Sunday himself has been gone for more than twenty years? Or is this another of those blind and prejudiced statements based upon nothing but wishful thinking?

"Ma" Sunday, who passed away within the year, had a list of four-hundred ministers who were converted in those campaigns. All over this country there are clubs and organizations still active which grew out of the Sunday meetings, including one here in Washington. Indeed, the ever-expanding and influential Christian Businessmen's Committee, International, is largely an outgrowth of the Billy Sunday campaigns.

Even in my own limited acquaintance, I prize a number of friends who found Christ in those same meetings. There is the Rev. Dr. Albert E. Shirkey pastor of the Mt. Vernon Place Methodist Church of Washington, D. C., recently president of the Washington Federation of Churches. I shall never forget the thrill that came when Dr. Shirkey, in the presence of Homer Rodeheaver, told his Sunday night audience how he had found Christ as a boy in the Billy Sunday campaign in Baltimore in a children's meeting conducted by Homer Rodeheaver. There is Dr. William Ward Ayer, former pastor of Calvary Baptist Church of New York, now an evangelist-at-large, doing a splendid work. Gene Palmer, the converted gambler, is now doing an outstanding piece of work for the Pocket Testament League among the service men and women in our various military posts, using his magic to reach these fine young people for Christ. Then there is Dick Begbie, once superintendent of a rescue mission at Buffalo, New York, one of several among our rescue mission group who were led to Christ by Billy Sunday, himself a convert of the Pacific Garden Mission of Chicago. Al Saunders of Boston, who as a drunkard found the Lord in a Billy Sunday tabernacle, was active in Christian work up until his recent death.

In our travels we are constantly running into other converts from those by-gone meetings—ministers, song leaders, choir directors, YMCA workers, and Christian laymen. Our memory fails to bring them back to mind. There is the businessman high up in the Philadelphia Gas and Electric Company, who has given his testimony in many places in the City of Brotherly Love, another Billy Sunday convert. The efforts to discredit mass evangelism are truly pathetic in the light of such indisputable facts. Dr. Fey's own argument breaks down when he says, "The effects of the Billy Sunday meetings have long ago disappeared." Yes, the enthusiasm, the "hysteria," the emotionalism, the publicity, the banners and parades are gone, indeed. But the converts are here and they are active, and there will be multitudes of them in eternity. It is our firm conviction that Dr. Fey's appraisals will be as completely in error concerning the Billy Graham meetings as they obviously are of the Billy Sunday campaigns. Only time will tell.

What a tragedy that these repeated criticisms of evangelism should constantly come from those who should be its friends! It reminds us of that verse in Zechariah 13:6, "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."

HERBERT E. EBERHARDT

Washington, D. C.

FRONT PAGE PHOTO.—Millions of American children and youth are going back to school in September. Large increases in enrollment are reported in both public and Christian day schools. —*Photo by Harold M. Lambert.*

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JAMES DE FOREST MURCH
Editor

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Office Editor

NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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A growingly popular movement
Toward a more vital Christianity

CHRISTIAN CELLS AND REVIVAL

By EVERETT L. CATTELL

THE MOST thrilling chapters in the history of the Christian Church occurred before stained glass and Gothic tracery were invented. Groups of slaves and labourers, driven through the day, tired in body and weary in mind, found a kind of rest more necessary than sleep when they gathered after their work near midnight in one of their homes, shared their burdens, defeats and victories with each other and prayed together for strength. This was the *koinonia* or fellowship, a priceless source of strength, which sent them unafraid to the lions. Stained glass, or ecclesiastical structure or beautiful liturgy, whatever their values, are no substitute for this precious thing. Sometimes it seems we have given the modern-day church almost everything except this, which is its most central need.

At every revival period in the history of the church there has been a recovery of this vital factor. There is not space here to detail the dozens of instances but one may mention one of the most striking ilustrations—the class meetings established by John Wesley. As the common people responded to his preaching of salvation he was faced with a dilemma, on the one hand he was entirely loyal to the established church and could tolerate no thought of breaking away from it. On the other hand, he was meeting opposition from reactionary clergy and his converts were not being shepherded. His genius for organization together with his astute understanding of Christian essentials, combined to produce a third alternative which in reality was a simple return to primitive Christian practice. He appointed men as class leaders who were in reality laymen with pastoral gifts, and charged them with responsibility to visit those on their class roll, gather their offerings, lead them in class meetings and look after their spiritual life and growth.

Classes were not to exceed twelve in membership and their meetings were to be kept on a very intimate fellowship basis. If anyone failed to participate the class leader was to enquire after his spiritual condition and find out what was wrong. These were people dead in earnest about Christian living and the pursuit of holiness. No testimony was allowed which was more than one week old. Failures were prayed over. Victories occasioned praise. In spite of the deadness of many of the churches to which these newly "born again" belonged and the spiritual inadequacy of their ministers, here was a device which conserved the results of the evangelical revival probably better than it has ever been done in history elsewhere.

In recent times the same essential idea has been incorporated in the Christian Cell movement with varying degrees of effectiveness but most notably in the hands of Sam Shoemaker. Probably the use of the word cell owes something to the use made of it by Communists and something to the understanding of the principles of growth which we have learned from biological science. The communists got their idea as much from the Ancient Christian Church as from modern biology, but they had the wit to use it where Christians had forgotten. Some people today have a sort of loathing for the word because of its Communist association. Very well—there is no obligation to use it—other words will do. but the vindication of the word is in its biological senses where the emphasis is on growth. Churches that do not grow are dying churches. Fellowship that does not issue in growth tends to become pharisaical, "holier-than-thou," drawing robes of self righteousness about the group and separating it from the body. This tendency issues in death, Many such groups increasingly pride themselves on their superior spirituality the more isolated they become. What they need to realize is that they are not as spiritual as they think they are if they have lost contact with others and ceased to grow. Every separatist group needs to be faced squarely with this fundamental Gospel truth. Holiness or orthodoxy can never be substitutes for winsomeness. Whatever name one uses one must insist that fellowship groups keep a very primary emphasis upon witness, winning others, and growth.

I strongly commend the forming of these cells wherever a group of really dedicated Christians is to be found. How does one go about it? What are the principles to be followed? Who can do this?

First of all, the cell must consist of those who are absolutely dedicated. From Communist practice it is clear that here is the secret of strength. A tiny group, because of complete cohesion amongst themselves and absolute dedication to their cause can be trusted to live in the midst of a soft, contrary or hostile world without ever flinching, giving in, or losing their distinctive character. One wishes he could say as much of Christians. The weakness of the Christian cell movement in some of its manifestations today is precisely this lack of all out dedication to Christ. There are cells centered on just one phase of life such as prayer or meditation or the like. But being a Christian is no fragmentary experience. One either is or is not. Cells composed of half-hearted, the nominal, and those of limited purpose, are worth only that much. What we need are

The cell should be kept small. Ideally it should start with six (or from three to nine) and grow to twelve, then divide into two cells, and keep growing and dividing. It is preferable to separate the men and women.

cells of the out and out. They should consist of those who are "born-again," who know why they are "born again" and who can state the fact realistically and unashamedly. They should be those who have no static conception of new birth but who are determined to use their new life for growth to maturity. There may be times when the cell members will consent to invite the uncommitted to sit in with them to see, and, it is to be hoped, to be convicted by the utter realism and honesty of this fellowship. But it is fatal to try to compose a cell of the half-hearted.

Intimacy and Growth

Secondly, the cell should be kept small in order to emphasize intimacy and growth. If the group gets beyond a dozen it is too easy for several to hide and merely listen. Failure to actively participate is the beginning of defeat. Furthermore, it is increasingly difficult to open one's heart freely when the group is large. We recommend ideally that the group start with six (or from three to nine) and grow to twelve—then divide into two cells again and continue growing. This growth is crucial to spiritual health. Ordinarily it is preferable to separate men and women.

Thirdly comes the question of leadership. Where some experienced organizer who knows the people sets up the cells he may be able to appoint leaders, but there is danger here in that the wrong person appointed may kill the cell. We prefer to call less attention to leadership and therefore just have a secretary who will carry responsibility and be a point of contact. In many cases the person who feels the burden in a lonely place to start a cell will gather a few kindred souls and act as their secretary. Often it will be wise from time to time to let the group elect their own secretary as thus the natural leader is more likely to be recognized.

Fourthly, how does one conduct a meeting of the cell? We recommend six points of emphasis which are basic essentials of the Christian life: Fellowship, Bible Study, Prayer, Giving, Witnessing, Church Service. But the meeting can best be divided into three parts, preferably of a half hour each, making a meeting of an hour and a half once each week. Where absolutely necessary it can be compressed into an hour each on three different days a week. These three sections should consist of Bible Study—Fellowship—Prayer. The emphasis on Witnessing, Giving and Church Service get attention with other things in the Fellowship period.

Bible Study: Multitudes of Bible classes have been killed by poor teachers. So we get along without a teacher and the group study together. It is most preferable for each individual to study the chapter privately during the week and then the comparison of notes will be richer and quicker when the group comes together. The Gospel of Mark is perhaps the best all round starting place. As a guide to the study of each chapter we suggest the following outline:

(1) Read the chapter. (2) Choose a title for the chapter. (3) Make a list of characters in the chapter. (4) Outline the chapter. (5) List the truths which apply to your life.

Fellowship: Here is the heart of the cell. There must be no lectures or sermons. That is why ministers should not lead cells. This is a time when hearts are opened, victories and answered prayers are reported, weaknesses and failures confessed, for praise and prayer. One must always be on guard against those who cover up things in their hearts which need to be dealt with, by starting conversation on needless subjects. If there is not openess and frankness there will not be fellowship. A word of caution however is in order. There is no revival and no spiritual growth without confession. But the rule is: Confession should be as open as was the sin. Sin between you and God should be confessed to God. Sin between you and another should be confessed to that one. And public sin should be publicly confessed. Great confusion arises when some feeling you have had about a brother unknown to him is confessed to him, creating tension instead of removing it. Actually the sin was known only to God and should have been confessed to God instead of the brother. The members should also report on progress in other matters such as giving, witnessing, soul winning, etc.

Strength Through Prayer

Prayer: The confession of weakness or defeat leads naturally to prayer. Here is where the cell members hold each other up to their best and strengthen each other in prayer. Furthermore the keeping of a prayer list is advocated so that all members will develop the habit of praying for definite, concrete matters. This makes it possible to know whether definite answers come. Also each one should have a definite list of persons, non-Christians or nominal Christians, for whose conversion they pray daily. This list should start with the worst characters one knows. God can do impossible things.

Giving: We encourage the study of tithing as a practical standard for minimum giving to the work of God, —not in a legalistic sense but as a source of blessing. Conversion that does not include the pocket book is not deep enough. This should lead on to consideration of the whole scope of stewardship.

Witness to Win Souls

Witnessing: Here we point out the difference between proclaiming the facts of the Gospel and personal witness to what Christ has actually done for us. Also the difference between witnessing as general seed sowing and witnessing with the intention of harvest. Actually winning souls is the objective.

Church Service: Members of cells are encouraged to go to their pastor and ask what service he would like them to perform in the church. Cells must not fall off into isolation from the life of the church but accept the church as their field of service. It is not enough that we criticize sin and failure in the church and draw away from it. We must accept this as our burden—our share in the sufferings of Christ and work and pray for the salvation of the sinners and the revival of the Church.

Some may be critical of the above emphases as not including any social outreach. The answer to this is twofold. First, much emphasis on social outreach of the Gospel is too nebulous to come in for attention here. This is especially true where concern is felt to change the social system. But secondly, we do expect that a real grasp of the fundamental principles set forth here will result in an increasing impact of this group on society roundabout.

By way of illustration let us suppose a cell is formed amongst factory workers. It is conceivable that such a cell of men who were absolutely committed and had a sense of solidarity and cohesion amongst themselves, could, by being openly Christian, and going all out to raise production, and to insist on absolute honesty, not only make themselves wanted by employers, but could speak on abuses and exploitation with real authority and effectiveness, and might become a minor but powerful bloc within a labor union giving it a sense of direction and conscience.

In other words cells can foster *real* Christian living in every phase of life.

[Dr. Cattell is secretary of the Evangelical Fellowship of India and head of the Union Seminary at Yeotmal. He is a leader in India's cell movement.]

MORE THAN DUTY

Parent-Teacher Associations are Open doors of opportunity

By MRS. R. RICHARD SEARLE

THE GAVEL struck. The President called the meeting to order. A woman stepped forward and said,

Standing before the United States Senate, Dr. Peter Marshall prayed: "Help us to stand for something, lest we fall for anything."

Thus began the first devotional of another season before the city-wide council of Parent-Teacher Associations. Seated in the front were the speakers of the afternoon: the city's two candidates for Mayor in the coming election. Behind them were the educators of the city. The speaker continued,

Since these famous words, a new age has been ushered in—for on Nov. 1, 1952 the first Hydrogen bomb was exploded. Scientists and educators understand the devastating power and threat of this bomb, against whose violence physical law can set no limit —and they have expressed their fear.

At this point in the devotional, to corroborate the validity of this concern, eminent authorities were quoted concluding with Dr. Robert Hutchens, for seventeen years the president of Chicago University. Said he,

If we do not survive, there is no use discussing what we are going to do with our lives.

This was paraphrased by the speaker as follows:

If we do not survive, there is no use planning a PTA program.

More parents and teachers had arrived as the vital question was asked,

Has the time come for us to define what that "something" is—for which we should stand? Indeed it has! Mr. J. Edgar Hoover says: "The time has come for America to return to the true values of life—the values taught in the Bible."

A mother at the Juvenile Court hearing of her teen age son expressed to me the same opinion: "If we followed God's laws as set down in the Bible, we wouldn't get into trouble. And we can only know God's laws and God's will as we read the Bible."

At this God-provided opportunity the listeners, both Jew and Gentile, were confronted with the Word of God:

The "something" for which we should stand is summed up by God Himself in Deuteronomy 6: "Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children."

And in I John 3:

"And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment."

The speaker concluded:

As a Council serving the school, the home, and the community, insofar as the "something" for which we stand is: God's revealed will, we will be kept by God from "falling for anything," such as: fear and panic. As we follow the commands of God, He will keep us from falling.

Thus ended my first devotional as the Chairman of Character and Spiritual Education for the Evansville, Indiana Council of Parent-Teacher Associations. But thus began a rewarding experience in an avenue of witnessing open to all evangelicals but heretofore overlooked by many. It is one of the most wide open frontiers for the cause of Jesus Christ today.

After two years of PTA work, it was my studied opinion that evangelicals can be a very potent force in this wide-flung organization. I observed that our politicians have discovered the great potential in the woman's vote. In addition to their personal appearances, they wrote letters to the individual members seeking their support. I asked myself, "If women's influence is felt so keenly in the political field, why should not we as evangelicals use this great avenue as an inroad for the cause of Jesus Christ? Cannot each mother apply the words of the Apostle Paul, 'a great door and effectual is opened unto me' to her local PTA unit?" Here the interested and the influential of the community are investing themselves in the great program of better homes, better schools, and better communities. Do not evangelicals have this same aim? We recognize that "betterment" can come only through our Lord Jesus Christ, but is not this a way in which we can present Him to the very ones who need Him, and whom we are seeking to win? Both individual and group level opportunities are open to us. Working with those sharing the same aim of betterment will provide occasions for introduction to the Saviour who alone is able to better any person or community. By accepting positions in the PTA evangelical women can witness by their lives and by an appropriate word in season. So when next our telephones ring with a request to be an officer of the PTA or serve on a committee, shall we not heartily consent to give our very best? May it be considered by each of us a divine appointment from our Lord!

Primarily, however, the Chairman of Character and Spiritual Education has the most effective opportunity for she must provide the devotional for each meeting. She can present tactfully a carefully prepared message, short in length, but uncompromising in content. We recognize that the school platform is not the time or the place to evangelize, but it does afford an occasion for confronting with spiritual values the parents of America's tomorrow. Another facet of her work is the field of counselling among the individuals who seek her out. As one who has a grasp of spiritual truth, she is often consulted, and deep needs are manifested by those who come. What a whitened harvest! Here is an opportunity for mothers among mothers and teachers in sharing the job of training a child.

President Eisenhower says that, "The Parent-Teacher partnership relation is one of the greatest privileges of a free government." What our children become depends largely upon the

(Continued on page 16)

U.S.-Vatican Relationship

The Department of State has taken another step in attempting to spell out the touchy nature of U.S.-Vatican relations. It has also restated that Roman Catholic bishops do not lose American citizenship by serving as papal nuncio (ambassador) to a foreign state.

The chief legal officer of the State Department took the position that the "State of Vatican City" became a formal member of the family of nations by virtue of the Lateran Treaty of 1929 (the treaty by which Italy, under Mussolini, recognized the Vatican as a separate sovereign state). The U. S. government recognized this fact.

"However, the United States has extended formal recognition to the State of Vatican City or to its Government," the Department spokesman said. Furthermore the U. S. has never formally expressed or implied the intention of such recognition, he added.

These statements were contained in a letter replying to questions which had been raised by officials of Protestants and Other Americans United for Separation of Church and State. The POAU query had involved the citizenship of Archbishop Muench, papal nuncio to Germany and an American citizen. The correspondence had also made reference to the law recently passed by Congress authorizing two members of the House, Representatives of Massachusetts and Rooney of New York, to accept papal decorations.

POAU officials insist that the U. S. government must decide unequivocally whether to treat the Vatican as a state or not to treat it as such and thus to treat it in its real form as a world church organization. The U. S. government has gone only so far as to deny intention of diplomatic recognition, while at the same time it has recognized the existence of Vatican City as a sovereign state.

Tobacco Rouses Congress

A Congressional subcommittee has been deep in an investigation of the tobacco industry—particularly the advertising of cigarette filters with the implication that they go a long way in eliminating any hazard attached to smoking.

Most of the witnesses were medical and scientific experts and most of them faced the persistent question of the subcommittee's chairman, John A. Blatnik of Minnesota, "Why the filter?" In response, more than one of the witnesses indicated that it is quite possible that some filtered smokes are considerably more dangerous, from the health standpoint, than their unfiltered predecessors had been.

The statistical evidence of the association of smoking, particularly cigarette smoking, with lung cancer is ponderous, to say the least. And the statistics can be supported by laboratory evidence. But of course there are some who object. Smoking is a habit that will not die easily, even in the face of scientific fact. Accordingly there were other witnesses, some of them financially supported by the tobacco industry, who objected to the idea that smoking should be tagged as the primary cause of lung cancer.

Perhaps the most impressive statement of all came from Dr. Ernest L. Wynder of Cornell University, who has been doing work in the field for several years: ". . . there can be no doubt whatsoever that smoking represents a cause of cancer of the respiratory tract in man."

Meanwhile, President Eisenhower gave the public the benefit of his advice on how to stop smoking. He used to smoke more than two packs a day, until doctors suggested that he should cut down. But he found it easier to stop entirely, by "turning your mind to something else and stop indulging in self-pity."

But habit dies hard. The consistent use of tobacco, even while the hearing was in progress, made it one of the smokiest hearings in history.

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Haiti Treaty Withdrawn

Dr. Clyde W. Taylor, NAE Secretary of Public Affairs, stated in a letter to President Eisenhower that he was very much encouraged by the withdrawal of the Haiti treaty from the Senate, where it had been pending ratification. Dr. Taylor noted that the proposed Haiti treaty had been "seriously deficient in at least one respect, namely the protection of religious rights of citizens of the party nations."

Dr. Taylor sent a similar note to Senator Theodore Francis Green of Rhode Island, chairman of the Senate Foreign Relations Committee.

The treaty had been negotiated to solidify mutual security arrangements and to insure personal liberties of citizens of either country residing in the territory of the other. However, it omitted entirely the usual protection of religious rights, which are covered in other treaties of this nature.

Haiti is predominantly a Catholic country and the treaty could have set a precedent for other treaties of a similar nature, which could conceivably be negotiated with such countries as Spain and Colombia.

Recent changes of the Haitian government as well as Senate delays in approving the treaty caused the withdrawal.

Delays in Lincoln Square

Methods of Robert Moses, New York City's slum clearance chairman, have led to a warning by Albert M. Cole, head of the Federal government's Housing and Home Finance Agency. He warned that Federal slum clearance aid to New York City would be terminated unless Robert Moses changed his methods.

Mr. Cole's action is a result of "unsatisfactory and deficient" findings in the city's two sets of appraisals for land resale to the Lincoln Center for the Performing Arts and to Fordham University, a Roman Catholic institution. The price agreed to be paid by Fordham University for the land now stands at $6.75 a square foot. The land as it now stands has been appraised at $20.00 a square foot. Evangelical representatives believe this to be a subsidy of public funds to a sectarian institution, since the City of New York and the Federal government pay the difference.

In a very explicitly worded letter to Mayor Wagner, Mr. Cole continued to attribute the difficulties of the project directly to Moses' system, which he said was unique in the country. This unique system ignores competitive bidding for contracts and gives redevelopers the responsibility of clearing the land and relocating the tenants.

Mr. Cole added that the Federal agency in its ten years of activity has had more trouble with Moses than with any other single individual in all the cities of the United States. "He will not take the trouble to ascertain the facts; his obscurities are misleading and he is inflexibly bent on following his own course, whatever may be the outcome."

Mr. Moses has delayed response to a third appraisal committee selected by the Federal agency until further pressure is brought to bear on Cole and the White House in Washington. He has advised the Performing Arts Center (the New York Philharmonic Symphony included) and Fordham University to "exert whatever influence they could in the capital to prevent a third appraisal."

Panamanian Incident

For the first time in many years an incident of violent Catholic opposition in Panama has been reported.

Rev. Byron S. Reihart of the New Tribes Mission was thrown into prison on July 13 after a Catholic priest had stirred up the town of Chepo against his activities.

Under the leadership of the priest a group had gathered in the street and when Reihart drove by slowly one of the members of the group threw himself in front of the car, forcing the missionary to stop. The man, who turned out to be a lieutenant of the National Guard, proceeded to drag Reihart from the car and took him to the police station.

The missionary was jailed until the next day, at which time his sixteen-year-old daughter tried to visit him and was herself jailed—against specific provision of Panamanian law. On the third day the mayor imposed a fine of ten dollars, which the missionary refused to pay on grounds of conscience. However, his superior in the mission paid the fine and Reihart was set free. His daughter had been released after a reprimand by the mayor.

Earlier, on June 30, stones had been hurled at Reihart while he was in the street and he had asked for police protection. Thereupon he had been imprisoned for some fourteen hours.

Action Editorial

James DeForest Murch

God Save our Schools!

▪ MILLIONS OF AMERICAN children and youth go back to school in September. There is no more important event in our calendar. God save our schools!

Our schools in their instruction, their guidance and their motivation of group experiences are pretty largely responsible for the building of the kind of men and women who will run tomorrow's world.

Because of the intrusion of the secular and humanistic spirit of the age, our public schools have an alarming tendency to eliminate God and religion from their curriculum. Traditionally the American school system not only took God and religion for granted as basic in the building of a life, but through Bible reading, prayer and cooperation with the churches definitely encouraged boys and girls to become God-fearing, law-abiding citizens. This is no longer universally true.

We have had much to say from time to time about the "godlessness" of our public schools and the necessity of building Christian day schools. We shall say more in the days ahead and continue to insist that Christian education is the hope of the nation.

In doing this, we have not been unmindful of the changing pattern of American life and the multitudinous pressures brought upon public school administrators. The public schools are not all bad. In communities where religious influences are still regnant the schools reflect a modicum of friendliness to the churches, Boards of education, administrators and teachers are Christian. There is still a conscious effort, despite humanistic orientation in textbooks, to encourage basic religious faith and Christian education in the home and churches as a vital and important supplement to a full-orbed life. Christian teachers in such situations have been free to give a Christian testimony and to exert Christian influences of immeasurable value.

Where such conditions exist evangelicals have been loath to start movements for separate Christian schools. They have been, of course, unhappy about evolutionary and humanistic textbooks and, more particularly, about the fact that there is no distinctly Christian philosophy of education undergirding the curriculum. But most evangelicals have realized that distinctly Christian education is primarily the task of the Christian home and the Christian church and have sought, with varying degrees of success, to supply the instruction and guidance necessary to keep their children "in the straight and narrow way" that leads to life eternal.

Evangelicals have a tremendous responsibility in situations like this to keep the Christian community spirit alive by united evangelical action. One of the ways in which this can be done is suggested by Mrs. Richard Searle in this issue (page 5). We need to share fully in refining and supporting the general attempts of school administrators and teachers to maintain religious attitudes in the classroom, in school activities and in dealing with life problems. We dare not betray our Christian friends in the American public schools by making unfounded charges, assuming antagonistic attitudes and refusing cooperation in areas where our Christian convictions are not infringed. We need to earnestly pray and work for better public schools. But having said all this, we must be alert to our unequivocal Christian educational responsibility to raise up our children in the nurture and admonition of the Lord. If the public schools become subversive of Christian truth we are under divine compulsion to provide separate Christian schools for our children and youth.

We rejoice at the many reports of new Christian day schools opening this fall in all parts of the nation. Evangelicals are joyfully and generously accepting the challenge of godless public schools and building well for the future. At whatever cost, we shall see to it that our children and youth are thoroughly committed to and indoctrinated in the "faith once delivered unto the saints" and prepared to live all-out for Christ in a needy society.

Labor Day 1957

▪ LABOR DAY 1957 finds American capital and labor in what seems to be an interminable cold war. Labor constantly demands higher wages. Capital grants them and raises prices. How long this dangerous merry-go-round can continue without wrecking the American economy nobody knows. Capital blames labor and labor blames capital for the impasse.

This year has seen startling revelations of evil practices by both labor and capital in Senate investigations under Senators Estes Kefauver (D., Tenn.) and John McClellan (D., Ark.). Racketeering in American labor not only threatens the labor union movement but seriously imperils the security of the nation. True, both investigations are dealing with exceptional cases. The main streams of capital and labor are largely uncontaminated, but—

It is time "both houses" begin to listen to the Supreme Mediator and be unselfish enough to take His advice. We are inclined to believe that Christ would ask them to consider not *who* is right but *what* is right, not only the good of *themselves* but of *others*.

Many of the problems and the conflicts of capital and labor have been resolved during recent years. Both are enjoying material benefits far beyond their fondest dreams a generation ago, but neither is satisfied and the general public is being pulverized between the two giant millstones.

Sooner or later the leaders of capital and labor must stand before the Great Mediator. They will be called upon to review their present actions and to give an account of their stewardship. Then they will realize that pleasing God is life's supreme issue. How much better if these men would face Him now and seek His will and settle their conflicts in His way.

Worsening conditions in America force us to the conclusion that labor and industry can only find common ground through a spiritual approach to their differences. Failing this our economic and our social order may well perish in the maelstrom.

Evangelical Newsfront

RNS AND E/P REPORTS UEA CORRESPONDENCE

AFTER GROUND BREAKING by Chancellor Louis T. Talbot work on the new $3 million, 50 acre campus of the Bible Institute of Los Angeles is being speeded for the opening of school next year. Since 1908 the Bible Institute of Los Angeles has been located in the heart of downtown Los Angeles. As the Institute grew into four separate schools (Bible Institute, Biola College, School of Missionary Medicine, Talbot Theological Seminary) it became increasingly important to find larger quarters. Location is in suburban La Mirada, some 20 miles southeast of the downtown LA area.

education

Colleges Advised to Stop Campus Dancing

RALEIGH, N. C. —(RNS)— The General Board of the North Carolina State Convention recommended here that trustees of Wake Forest (N. C.) and Meredith Colleges "change their position" in permitting dancing on the schools' campuses.

The board has now joined Baptist groups and churches in the state who have spoken out against dancing at the two colleges and urged its discontinuance.

Meanwhile Wake Forest trustees have authorized a seven-member committee to study the problem.

It was announced that two Baptist congregations voted in favor of permitting dancing in the colleges. Believed to be the first to do so since the dispute began, the churches are Ridge Road Baptist here and First Baptist in Durham.

Ridge Road uses facilities of Meredith College to hold its Sunday school classes and weekly worship services, although it is not a college church. Its pastor is Rev. James Ray who, at a recent meeting of Raleigh Baptist Association's Pastors' Conference, offered a resolution favoring dancing, after one opposing the practice had been introduced.

Subsequently both resolutions were tabled by a majority vote of ministers at the meeting and no action on the issue was taken by the conference.

Mr. Ray later criticized Rev. Gerald Primm of Calvary Baptist church, for releasing the anti-dancing resolution with some 40 signatures. He said the statement did not represent an official position of the Raleigh Baptist Association.

Teacher Training Centenary Observed by Lutheran Synod

ST. LOUIS, Mo.—One hundred years of training teachers for Christian schools end this year in The Lutheran Church-Missouri Synod, and the church will hold special observances as it looks ahead to the second-century educational task.

A worship service built around the theme "Teachers of Righteousness" will be held in numerous congregations, and the synod's observance of Lutheran Education Week will center about the slogan "Thank God for Christian Teachers." The Yearly Education Week comes this year September 29-October 5.

The Missouri Synod officially took over training of teachers for parish schools in 1857, although such training actually had its start as early as 1843, in Altenburg, Mo.

Today the synod conducts two teacher-training institutions, at Seward, Nebr., and River Forest, Ill., with a combined enrollment next fall of 1382. Serving the 1226 congregational schools in North America are 4225 teachers.

God in Education Is National Necessity

WASHINGTON, D. C. —(RNS)— Dr. Louis H. Evans of Hollywood, Calif., said here that separation of Church and State "must not deteriorate into separation of God from education."

The Presbyterian leader commented on the principle of Church-State separation to reporters after they had overheard him discuss the subject with President Eisenhower while leaving National Presbyterian church here.

Reporters said they heard Dr. Evans tell the President that "something has broken down" in the traditional system of separating Church and State in this country.

He did not elaborate later when questioned by reporters, but went on to say that Church-State separation must not go to extremes in either direction.

The framers of the Constitution, Dr. Evans continued, did not want the schools to be controlled by religious institutions. But, he added, this did not mean they advocated godlessness in the classrooms.

Dr. Evans said the status of Church-State separation must be "constantly re-interpreted" to guard against extremes which the Founding Fathers did not have in mind.

laymen

Gideons Launch New Bible-Placing Drive

MINNEAPOLIS, Minn. —(RNS)— Gideons International has set as its objective for the 1957-58 fiscal year the placing of a Bible in each of the 720,200 hotel and motel guest rooms in the United States and Canada presently without one (*Action*, August 15).

This objective of the Bible-placing business men was announced by the Gideons' president, P. J. Zondervan of Grand Rapids, Mich., at the organization's 58th annual convention here.

Mr. Zondervan reported there are 1,300,000 hotel guest rooms and more than 500,000 motel rooms in the United States.

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A Gideon survey determined the number at present without Bibles. Mr. Zondervan said the Gideons want to complete their hotel and motel room Bible-placing task during the coming year—the 50th year it has placed Bibles in guest rooms.

"We do this primarily to make the Word of God available," Mr. Zondervan explained.

Hotel and motel Bibles are needed, he said, "by those on the way to funerals as a source of comfort, by those discouraged as a word of encouragement, by those who need a word of help in distress and by those who don't have peace in their soul and who will find it in the Bible through Christ as Saviour.

"Letters we have received from people who read these Bibles tell us this is exactly what happens," he said.

During the past year, the Gideons placed 277,349 Bibles in hotels and motels—over 100,000 more than the previous year, Mr. Zondervan reported.

The total of all Scriptures placed—Bibles and Testaments—was 2,364,192—an increase of more than 550,000 over last year.

Testaments were distributed to 1,099,051 children in the public schools during the year. Some states permit this practice and some do not, Mr. Zondervan said.

Amount raised by Gideons for Scripture distribution last year was $1,037,399. Of this about three-fourths was contributed through Protestant churches.

"Every penny" of the money raised in the churches goes to purchase Bibles and to pay for the cost of transporting them from the printer (National Bible Press in Philadelphia) to where they are being placed, Mr. Zondervan said.

The Bibles and Testaments distributed are all of the King James Version except in Japan, he revealed.

Total number of Gideons in the United States, Canada and other countries is 21,087.

Mr. Zondervan is a partner in the Zondervan Publishing House of Grand Rapids.

reform

Smoking Shortens Life Reports Cancer Society

NEW YORK.—*Time* magazine recently reported the results of American Cancer Society research on the relationship of cigarette smoking and lung cancer.

Based on a massive study of 188,000 American men over a four-year period the researchers concluded from what *Time* called a "mountain of cross-checked statistics" that all smoking—even light smoking—definitely shortens life. The risk goes up with the amount smoked.

The report highlighted the long-suspected cause-and-effect relationship between cigarette smoking and lung cancer. But it also gave new evidence that smoking may shorten life by speeding up heart diseases.

Death rates for smokers are an average of 68 per cent higher than for non-smokers. This ranges from 34 per cent for those who smoke less than half a pack a day to 123 per cent for those who smoke two or more packs a day. Death rates among pipe and cigar smokers are lower.

Researchers found what they termed "a spectacular relationship" between smoking and lung cancer. Smokers run a risk from 15 to 64 times as great as non-smokers in contracting lung cancer. Also shown for the first time was a relationship between smoking and other types of cancers, where death rates range from 50 to 352 per cent above average for certain types of cancers. Smokers have a death rate almost twice as great as non-smokers from other lung diseases. A definite cause-and-effect relationship between smoking and death from ulcers was also shown.

Deaths attributed to diseases of the heart and arteries varied with the amount smoked, and ranged from 29 to 141 per cent higher than deaths among non-smokers.

If cigarette smokers had died at the rate of non-smokers, there would have been 4,651 deaths among the men studied. Instead, there were 7,316. Pleasure-loving men and women are puffing years off their lives.

united action

Evangelical Leaders Tour Midwest Region

CHICAGO.—Dr. Clyde W. Taylor and Dr. George L. Ford will embark on a five-day, seven city tour of the Midwest Region of the National Association of Evangelicals beginning on Wednesday September 11th.

Their itinerary includes:

September 11—Elkhart, Indiana—Beulah United Missionary Church
September 12—Evanston, Illinois—First Free Methodist Church
September 13—Peoria, Illinois—Grace Presbyterian Church
September 14—Des Moines, Iowa—First Evang. Covenant Church
September 15—(A. M.) Muscatine, Iowa—Calvary Baptist Church, Afternoon meeting—Cedar Rapids, Iowa, (P.M.) Moline, Illinois—Evangelical Free Church

New NAE Book on Church Extension

WHEATON, Ill.—*New Churches for New America,* a booklet published by the Commission on Evangelism and Church Extension of the National Association of Evangelicals and printed courtesy of Light and Life Press, Winona Lake, Indiana, is now ready for those interested in church extension.

The subjects treated are population trends and problems of church extension. These topics were presented in papers at the Commission meetings of the NAE Convention in 1956 by Dr. Neil Winegarden of Wheaton College and Dr. David Moberg of Bethel College, Minneapolis. The good reception accorded them at that time encouraged the Commission to put them into printed form. A great deal of research and preparation has gone into the booklet and it is felt that it will contribute vital information to those interested in church extension.

FINAL

LATE NEWS AT PRESS TIME

● GOSPEL BROADCASTERS in Latin America will hold their biennial meeting September 10-14 in the new studios of Radio Station HCJB at Quito, Ecuador.

● RED CHINA CATHOLICS have been formed into a "Patriotic Association of Chinese Catholics" in an attempt to obliterate the Roman Catholic Church in China. Observers predict a new wave of anti-Catholic persecution.

● EAST GERMAN REDS have ordered all churches in the area of Koenigsberg closed and converted into "cultural centers" or depots and storehouses, according to *Sonntagsblatt.*

● WORLD MENNONITES to the number of 1,250 (250 delegates) met last month in Karlsruhe, Germany. Delegates voted to hold the next Mennonite World Conference at Winnipeg, Canada in 1962.

● PRESIDENT EISENHOWER has proclaimed Wednesday, October 2, as a national day of prayer for domestic tranquility and the "welfare of all people through a just and lasting peace across the face of the earth."

● SOCIAL SECURITY deadline for ministers to elect coverage has been extended from April 15, 1957 to April 15, 1959 by a new bill sponsored by Rep. Burr Patterson of Virginia. A new Internal Revenue Service ruling makes it possible for ministers to claim refunds for taxes paid on housing allowances, including amounts paid for purchase of a home or for maintenance or utilities in a home already owned by him.

● FRANK H. NELSON of Pasadena, Calif., has been named West Coast regional director of Protestants and Other Americans United. This is the first regional office to be opened by POAU which has national headquarters in Washington. Other such offices are planned.

● JOSEPH L. HROMADKA, Czech Protestant theologian with strong Communist proclivities, was severely rebuffed by two-thirds of the World Council of Churches Central Committee at New Haven last month. After a strong attack on Dr. Hromadka by Dr. P. O. Bersell only twenty-eight of the sixty-four Central Committee members voted for his reelection to the Committee. Despite this protest the presiding officer ruled he was elected. (Full particulars in Dr. Murch's forthcoming report on the meeting of the Central Committee.)

The booklet is offered free. Orders should be addressed to either the National Association of Evangelicals, 108 North Main Street, Wheaton, Ill., or Rev. Joseph Kimbel, 317 Sylvan Glen Drive, South Bend, Indiana.

denominations

GARBC Reports Big Increases in 1956-57

CHICAGO.—The General Association of Regular Baptist Churches has just released its statistics for the fiscal year of May 1956 through April 1957. The Association received 61 new churches, bringing total number of churches in the fellowship to 809. The average membership per church is 151.

Gifts by the churches to missions totalled $3,429,714; for local general expense $6,902,131; and for building expansion $2,541,539. Total gifts $12,-873,386.

Increas over last year: Missions—$322,705; local current expense—$741,-633; building expansion—$484,059. Total increase—$1,548,399.

Free Will Baptists Vote Interracial Cooperation

BIRMINGHAM, Ala.—The National Association of Free Will Baptists called for mutual cooperation "in certain Christian areas" with the United American Free Will Baptists, comprising Negro churches within the denomination.

Some 650 delegates at the association's 21st annual meeting here adopted the report on interracial cooperation. It was drawn up by Rev. W. S. Mooneyham, the association's executive secretary.

They also adopted a 25th Anniversary Advance Program for 1958-60, which calls for revival crusades in various parts of the country and establishment of new missions in Africa and Brazil. The long-range program also includes new churches in Washington, D. C., Colorado, North Dakota, Wisconsin, Minnesota, Utah, Wyoming and Montana.

In presenting his report, Mr. Mooneyham pointed out it did not imply a merger between the white and Negro Free Will Baptist churches. But he asserted "there are some areas of Christian service where we could be mutually helpful."

He also said plans were under way to bring a large number of Free Will Baptist churches across the country into affiliation with the National Association. It now has a membership of 160,000 in nearly 2,000 local congregations.

Open Bible Standard Churches Growing

DES MOINES, Ia.—"Looking Unto Jesus" was the theme for the 25th annual conference of ministers and delegates of Open Bible Standard Churches, held here recently.

Some 250 ministers and delegates from 24 states registered for the national convention, and thousands of people from Des Moines and surrounding areas attended day sessions in First Church of the Open Bible and evening meetings in Hoyt Sherman auditorium.

R. Bryant Mitchell, general chairman, presided at the business sessions. G. H. Montgomery of Tulsa, Oklahoma, editor of *Abundant Life* magazine, was guest speaker.

The National Field Superintendent reported that there was a net gain of 29 new churches throughout the conference this year. Twenty of these were started by "Expansion—America" funds. Others were started by divisions, districts, and mother churches. In addition to the new churches, "Expansion—America" also aided seven young churches in the purchase of new property and construction of buildings. There are now 264 Open Bible Standard Churches in the USA.

Crawford Jones, National Sunday School Superintendent, officially launched the "Bible Truth Series" of S. S. lessons with the presentation of sample copies of the first book. It was enthusiastically received and 5,000 advance orders were reported.

OBS national officers for 1957-58 were elected as follows: General Chairman, R. Bryant Mitchell; Vice Chairman, Frank W. Smith; Secretary-Treasurer, G. H. Crooks; and Missionary Secretary, O. Ralph Isbill.

Orthodox Presbyterians See Encouraging Gains

WEST COLLINGSWOOD, N. J.—(RNS)—A record membership of 9,352 in the Orthodox Presbyterian Church was reported at the denomination's 24th annual General Assembly here. The figure represents an increase of 453 over the previous year.

The report said the communion now has 80 churches and 14 chapels served by 123 ordained ministers and that average giving per communicant member during the fiscal year was $126.87, also a record.

Total giving to the Church for all causes was reported as $784,181, an increase of about $65,000 over last year. The assembly adopted a budget of $189,000 for the coming year.

Two delegates were named to the Reformed Ecumenical Synod scheduled to meet in Johannesburg, South Africa, May 1958. They are Dr. Ned B. Stonehouse, professor of New Testament, Westminster Theological Seminary, Philadelphia; and Rev. John P. Clelland of Valdosta, Ga.

The synod will bring together representatives from Reformed and Presbyterian Churches around the world for a discussion of doctrinal and ethical questions of mutual interest. On the agenda will be a study of "apartheid," or racial segregation, the policy of the South African government.

It was reported that during the last year the denomination sent Fraternal delegates or official greetings to a number of other Church bodies with which it is seeking or maintaining ecclesiastical relations. These included the Christian Reformed Church, Eureka Classis (regional group) of the Reformed Church in America, Columbus Synod of the Bible Presbyterian Church, Presbyterian Church in Korea and Reformed Churches in the Netherlands.

The Orthodox Presbyterian Committee on foreign missions reported that the denomination has 11 missionary families serving in four foreign countries. Three families are each in Korea, Formosa and Eritrea and two in Japan.

Delegates voted to hold the Church's 1958 General Assembly in Oostburg, Wis., beginning June 3.

Rev. Bruce F. Hunt, a missionary overseas for 29 years, was elected moderator of the Assembly. Rev. Robt. S. Marsden was renamed Stated Clerk.

Baptists Argue Over Aid for Wake Forest

RALEIGH, N. C.—Whether Baptist institutions should accept federal aid is being studied by a committee of the North Carolina Baptist State Convention's General Board. It will report its findings at the convention's annual meeting here, Nov. 19-21.

The study was requested by the General Board after it had been recommended by trustees of Wake Forest (N. C.) College to help establish future policy on state aid for the school, a Southern Baptist institution.

Wake Forest recently accepted a government grant of $598,473 toward construction of a $2,000,000 research building for its Bowman Gray School of Medicine.

College trustees contend the medical school will "repay" the government within a ten-year period by services rendered in research. They assert that, according to federal aid laws, title to any building erected with government funds will remain with Wake Forest and the state convention.

The convention's constitution states that Southern Baptist institutions or agencies shall not "accept or receive directly or indirectly any gift, grant or aid from the federal or state governments, except for definite services rendered by the institution or agency and with the approval of the State Convention or its General Board."

Southern Baptists are traditionally opposed to the use of tax monies for religious institutions on the grounds that it violates the principle of Church-State separation.

Bishop Closes Church In Melish Controversy

BROOKLYN, N. Y.—(RNS)—Holy Trinity Episcopal church here, center of a congregational controversy over Rev. William Howard Melish, ousted supply pastor, (*Action,* August 1) was closed by Bishop James P. DeWolfe of Long Island.

Dr. Herman S. Sidener, rector of the church, announced the closing from the pulpit after the last Sunday service. He read a letter from the bishop asking that the church and all parish buildings, except the rectory, "be closed until the litigation is settled in the courts."

The bishop cited a number of unpleasant incidents at the church between opposing factions of the congregation since Dr. Sidener became rector. He urged parishioners to attend St. Ann's church nearby or any other Episcopal house of worship.

Mr. Melish has been in the midst of the parish controversy for nearly 10 years because of his leftist views.

In the latest of a long series of legal steps to gain control of the pulpit, he was refused a stay on his ouster as supply pastor by the Court of Appeals early in July.

youth

Word of Life Launches World-Wide Camp Plans

NEW YORK.—A world-wide series of Word of Life camps, designed to provide the youth of the world with a Christ-centered camping program such as is available to U.S. young people, has been announced by Jack Wyrtzen, founder and director of the well-known New York camps. Already two camps —one in Brazil and another in Mexico —have been acquired by Word of Life.

The first camp became a reality recently when Word of Life purchased "Palavra da Vida" 25 miles from Sao Paulo, Brazil. Located high in the mountains the camp is surrounded by three lakes. There is also a waterfall. According to Wyrtzen's announcement, this "first camp for the youth of Brazil" will be co-directed by Word of Life trained Mr. and Mrs. Harry Bollback and Mr. and Mrs. Harold Reimer. The new camp will be dedicated next January when Wyrtzen and (possibly Billy Graham) will fly to Brazil for that purpose.

The second camp in Yucatan, Mexico, was established several years ago by D. Brainerd Legters and became part of the Word of Life project on August 1. Mr. Legters' son David is now training at the Schroon Lake camps. When he has completed his training in the USA he will become director of "Palabra De Vida" which is located 30 miles from Yucatan.

New "Christian, Onward!" Movement for Baptists

CHICAGO. — Baptist Conference Youth—some 10 to 15,000 of them—will launch their "Christian, Onward!" movement this fall.

Designed for young people throughout its 500 churches in the States and Canada the movement will emphasize Bible memory, leadership training, the deeper life and development of local church youth outreach.

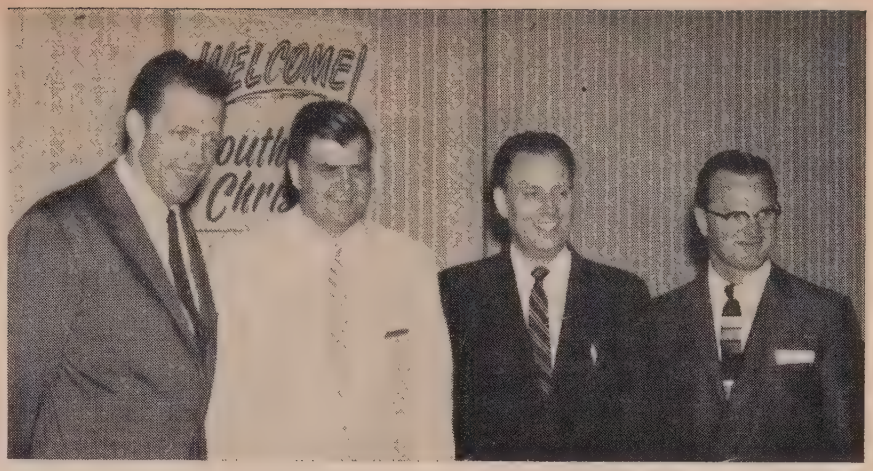
Conference Youth Fellowship, the youth organization of the Baptist General Conference, is sponsoring the two-year drive that will culminate in a Quadrennial convention in the summer of 1959. Director of the movement is Rev. Gunnar Hoglund.

inter-church

UBS Strengthens Ties In Communist Countries

RIO DE JANEIRO—(RNS)— The United Bible Societies took steps at the close of its fourth World Council meeting here to strengthen ties with Christian groups in two Communist-dominated countries.

It voted to welcome as a member of the UBS the Hungarian Bible Council should it renew a bid for affiliation made prior to the revolt in Hungary last October.



NEW YOUTH FOR CHRIST LEADERS—Dr. Ted W. Engstrom, second from left, was elected president of Youth for Christ International at its 13th convention in July at Winona Lake, Indiana (Action, August 1). He succeeds Dr. Robert A. Cook, who served for nine years. Engstrom is the first layman to head YFC. Also elected were Rev. David Breese, left, Grand Rapids, Michigan, secretary; Rev. Carl J. Bihl, second from right, Wheaton, Illinois, vice president, and Elliott Stedelbauer, Toronto, Ontario, treasurer.

The UBS sent a message of greeting to the China Bible House in Shanghai expressing hope for "a renewal of our association together." Relations between the UBS and the Shanghai organization were broken off after the Communist seizure of power in China.

The delegates took this action after the Council had heard a report from Canon Herbert M. Arrowsmith, general secretary of the Commonwealth Council of the British and Foreign Bible Society in Australia, who visited Communist China last November with a group of other Anglican clergymen.

He told the conference that despite the Communist take-over in China seven years ago, the Bible Society in that country "has been wonderfully faithful."

Dr. Frederick Donald Coggan, Anglican Bishop of Bradford, England, was elected president of the United Bible Societies. He succeeds Lutheran Bishop Eivind Berggrav of Norway.

It was voted to hold the fifth World Council meeting in France in 1960.

Bible Mastery Campaign Is Planned for October

SEATTLE, Wash.—The twenty-eighth annual Bible Mastery Campaign will be held this October, 1957. The Books chosen for the reading this year will be the Epistles of John. The plan of the Bible Mastery Campaign is to choose a portion of scripture each year and urge people throughout the world to read that portion daily during the month of October. Pastors are encouraged to preach from that scripture.

This year the Epistles of John have been chosen and the suggestion is that the First Epistle be read daily, and the Second and Third Epistles be read at least once each week. People in all denominations and in every one of the United States and in countries around the world are invited to participate.

Send all communications to: Bible Mastery Campaign, Rev. Lloyd Roti, Director, 1104 17th Avenue N., Seattle 2, Washington.

USA Church Membership At Record-breaking High

NEW YORK—The tide of interest in religion—at peak levels in this country since World War II—appears to be rising still higher, according to new statistics.

The National Council of Churches announced today that church membership rolls increased by 3 per cent during 1956—a gain nearly twice that of the estimated 1.7 per cent population rise for the year.

The new record-breaking church member total for all faiths is 103,224,954—up slightly more than 3,000,000 over the previous year. This means that 62 out of every 100 Americans of all ages are members of a church or synagogue.

The figure a century ago was only 20 out of every 100. In the last generation span of 30 years, church membership has doubled, while population has risen 40 per cent.

The National Council released the figures in its *1958 Yearbook of American Churches,* to be published September 15.

The statistics in the Yearbook represent a compilation of denominational statistics. The National Council of Churches' Bureau of Research and Survey collects these figures from denominational headquarters and reports them in the Yearbook. It is entirely dependent upon the religious bodies themselves for the data from local and regional sources.

The new compilation shows that the Council's own constituency of 30 church bodies embraces memberships totaling 37,400,000—up nearly 700,000 for the year. The number includes a majority of the nation's Protestants.

Other significant gains in the nation's religious life include new highs in:

Sunday School enrollments—up 2.5 per cent for a new round figure total of 40,000,000.

Local congregations—an increase of 3,198 for a total of 308,647.

Pastors with charges—at a new high of 235,100, a notable gain of 13,000 over the previous year.

REDD HARPER'S own story

I WALK THE GLORY ROAD

REDD HARPER

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Per capita contributions—$54.00, an increase of 8 per cent.

New church construction—at a new peak of $775,000,000, topping the previous year's high by $40,000,000.

A breakdown of membership figures by major faiths shows there are now 60,148,980 Protestants in the USA, an increase of 1,700,000 over 1955—34,563,851 Roman Catholics, up 1,167,204—5,500,000 Jews, the same as reported the previous year—and 2,598,055 Eastern Orthodox communicants, up 212,000.

The Roman Catholic Church considers all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of these being over 13 years of age. The two major exceptions are the Lutheran bodies and the Protestant Episcopal Church which now report all baptized persons.

The Yearbook points out that the major religious bodies have developed in about the same relationship to each other during the last 50 years. Thirty years ago, 27 per cent of Americans were Protestant—today the figure is 35.9 per cent. Roman Catholics were 16 per cent of the population a generation ago—today they represent 20.7 per cent.

The membership count was based on a compilation of 258 church bodies. The one notable body not reporting was the Church of Christ Scientist. A regulation of this church forbids "the numbering of people and reporting such statistics for publication."

While the total of 258 separate church bodies in the report seems high, the large majority of them have a small membership. Eighty-two of these groups account for over 98 per cent of church membership—or over 101,500,000.

The largest Protestant church body is the Methodist Church, with 9,400,000 members and close to 40,000 local churches. A close second is the Southern Baptist Convention with 8,700,000 members and nearly 31,000 local churches. Ranking third in membership is the National Baptist Convention, USA, Inc., with 4,550,000 members and over 25,000 local congregations.

Six other Protestant churches have over 2,000,000 members, including the new United Church of Christ, which was formed this year by the merger of the Congregational Christian churches and the Evangelical and Reformed Church. According to latest statistics, this church will rank as the ninth largest Protestant body, with 2,163,664 members.

In major Protestant "family" groupings, Baptists lead with nearly 20,000,000 members of 27 different church bodies. Next are the Methodists with close to 12,000,000 in 21 bodies; Lutherans with 7,000,000 in 19 bodies; and Presbyterians with slightly under 4,000,000 in 10 bodies.

The Sunday School "boom" apparently continues at its fast postwar pace.

Enrollments and the number of church schools have never been higher. Nearly 37,000,000 Americans, mostly youngsters, are enrolled in classes be-

ing taught or led by some 3,000,000 teachers and other religious education workers. Ninety-three per cent of the 39,904,276 total enrollees are Protestant.

Schools to accommodate the swelling ranks of Sunday School students now number 270,606—up about 6,000 over the previous year.

Despite the record-breaking millions being spent on church construction, many church school plants are still crowded as more and more enrollees pour in. Church statistics predict that with continuing prosperity church construction will continue to boom, with next year's total topping the $800,000,000 mark.

There has also been an increase in the average size of local congregations. The average congregation—rural as well as urban—numbered 235 a generation ago. Today's figure is 334—nearly 50 per cent greater.

Current membership figures in six faith groups are compared with those in the previous year in the following table:

	1956	1955
Protestant	60,148,980	58,448,567
Roman Catholic	34,563,851	33,396,647
Jewish Congregations	5,500,000	5,500,000
Eastern Orthodox	2,598,055	2,386,945
Old Catholic & Polish National Catholic	351,058	367,370
Buddhist	63,000	63,000
Moslem (unofficial estimate)	20,000	20,000

All statistics cited from the 1958 Yearbook of American Churches cover the continental United States only. Territories and possessions are not included.

sunday school

Plan Nation's First Sunday School Fair

TURLOCK, Calif.—With the theme, "Sunday School Is Big Business," churches here are planning what is believed to be the first Sunday School fair in the USA. Convening in Turlock from September 25 through 28, it will be called the Central California Sunday School Fair. Churches of many denominations are expected to cooperate in the venture.

Robert Carrington, pastor of the Assemblies of God Bethel Temple in Turlock, originated the idea of the fair and is serving as chairman of the executive committee. Ulphin O. Davis, nationally-known Sunday School leader from Portland, Oregon, and director of the Evangelical Sunday School Service, was selected as director of the fair.

Central California's Sunday School Fair will be greatly different from a Sunday School convention. Conventions are geared to attract pastors, Sunday School superintendents, teachers, and workers, he states, but "this fair is set up to interest the whole family—children, fathers, mothers, and young people." Plans call for parades, exhibits, demonstrations, Sunday School booths, and arena rallies. Among special guests will be such Sunday School and youth leaders as Dr. Henrietta Mears, Dr. Robert A. Cook, and Dr. David Cowie.

The Turlock Ministerial Union is serving as an advisory committee for the fair.

National S. S. Week Set Sept. 29-Oct. 6

CHICAGO.—The National Sunday School Association sponsors "National Sunday School Week" annually between the last Sunday of September and the first Sunday of October. This year National Sunday School Week is September 29-October 6. Sunday Schools, churches, and Sunday School Associations will cooperate to make the community and the nation conscious of the Sunday School.

The National Sunday School Association, various publishers, and denominational leaders have prepared a list of materials suitable for observing this week. The theme this year is "Present Christ to the Community," and it is beautifully illustrated on posters, post cards, church bulletins, and streamers.

All materials needed can be ordered through the National Sunday School Association, 542 South Dearborn Street, Chicago 5, Illinois.

Twin National S.S. Meets Will Make NSSA History

CHICAGO.—The 12th annual National Sunday School convention of the NSSA will be scheduled as "twins" in Los Angeles October 9-10-11 and in Grand Rapids October 30-31-November 1.

According to present expectations, both cities will register between four and five thousand people for the 3 day assembly, to be held in the Biola auditorium at 6th and Hope in Los Angeles and the Civic auditorium in Grand Rapids, says Dr. Clate A. Risley, NSSA's executive secretary.

Each Wednesday, Thursday, and Friday will be packed from 9 in the morning until 9 at night with profitable, educational sessions dealing with nearly every phase of Christian education.

The line up for major speakers is as follows: Dr. Edward Simpson, president of NSSA and dean of Pillsbury College, Owatonna, Minn.; Dr. Bob Cook, Youth for Christ board chairman and vice-president of Scripture Press, Wheaton, Ill.; Rev. Bert Webb, vice-president of NSSA and assistant superintendent, Assemblies of God, Springfield, Mo.; Dr. W. A. Criswell, pastor, First Baptist Church, Dallas, Texas (L.A.); Rev. Norman S. Townsend, pastor, Quidnessett Baptist Church, Providence, Rhode Island (G. R.); Dr. Henrietta Mears, Dir. of Chr. Ed., First Presbyterian Church, Hollywood, Calif.; Rev. Philip Arthur Gaglardi, pastor, Calvary Temple and Minister of Highways, Kamloops, British Columbia.

As a completely new feature a "Brainstorming Session" will be held on Thursday afternoons. Rev. Norman S. Townsend, NSSA's New England representative and Baptist pastor, Providence, Rhode Island will head the

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Los Angeles panel and Rev. Howard Hendricks, NSSA's Texas representative and professor of Christian Education at Dallas Seminary, will head the panel at Grand Rapids. The topic: "Capitalizing on First Impressions to Build Better Sunday Schools." The participants will not know they are taking part until it is announced who they are before the audience at the Wednesday evening session of the convention.

Friday afternoon Dr. Risley will lead the conference in the ever popular Stump the Experts Question Hour.

Also new this year is the addition of institutes and seminars to the workshops. A workshop is one period of an hour and a half on one subject; an institute is three periods on the same subject; a seminar is five periods.

Five identical seminars will be conducted on Personal Bible Study Methods. The seminars are a project of the Research Commission of NSSA. Each seminar will cover the same material but will have a different schedule to accommodate people who want to participate in other workshops .

Thirteen Institutes will cover, Song Leading in Sunday School, Teacher Training, Bible Geography, Camping, the Graded Choir Program, and eight departmental groups.

A special workshop on Handcraft will be repeated twice to accommodate all interested.

Fifty of the more than one hundred speakers will participate at both conventions. Together these events make the ambitious twin convention schedule the greatest program in NSSA's history and very probably one of the greatest events in Sunday School history.

Registration for the convention is $2.00 and is required of all attending the day sessions and any of the workshops, institutes or seminars.

Convention Hotels are: The New Clark, 426 South Hill, Los Angeles and The Pantlind, 187 Monroe, Grand Rapids. It is not too early to make reservations. Housing committees in both cities are attempting to provide rooms without charge in homes of the area. If interested write directly to Dr. I. Cedric Peterson, 206 North Newlin Avenue, Whittier, California; Mr. Gene Carter, 801 College Street, Grand Rapids 7, Michigan.

Anyone desiring a detailed program of the convention should write National Sunday School Association, 542 South Dearborn Street, Chicago 5, Illinois.

public affairs

Move to Prohibition In USA Due in 1970

WASHINGTON, D. C. —(RNS)— A "militant doctrine of total abstinence" promoted by churches was proposed here by a woman temperance leader as the only "sure way" of preventing alcoholism.

Mrs. W. J. H. McKnight of Pittsburgh said that nothing short of a church program reaching every level and consuming the energies of church members "will ever stop the rising tide of drinking in the U. S. and Canada." She is chairman of the board of directors, department of temperance and social education, United Presbyterian Church of North America.

Addressinng the Second Annual Institute of Scientific Studies for the Prevention of Alcoholism at American University, Mrs. McKnight said the churches must do four things before they can fulfill their obligation of working to prevent alcoholism. "They must be made aware of their responsibility in the field of alcoholism; they must get a deep concern for the alcoholic and the moderate drinker, as well as the innocent victims caused by both; they must re-emphasize man's moral responsibility to God and his fellow man; and they must recognize the relationship between this responsibility in alcoholism and the central mission of the church."

In the prevention of alcoholism, Mrs. McKnight added, churches must lead, and not follow secular institutions, because they are charged with the moral issues of society.

Dr. Andrew C. Ivy, chairman of the department of clinical sciences at the University of Illinois, told the institute participants that one drinker out of every nine will ultimately become an alcoholic.

The research scientist contended that 8,000,000 of the estimated 60,000,000 Americans who drink regularly have become "problem drinkers."

He said more than 200,000 new alcoholics are appearing in this country every year and that at the present rate "every family in America will be plagued by one or more alcoholics."

When a majority of families are confronted with the problem of alcoholism and its effects, Dr. Ivy said, a demand for reform is born. He predicted that by 1970 a new move toward prohibition laws will get under way in this country.

States Have Right to Ban Sunday Auto Sales

WASHINGTON, D. C. —(RNS)— The Supreme Court, in an 8-0 decision upheld the right of states to ban the sale of automobiles on Sunday.

The court rejected an appeal from the Gundaker Central Motors, Inc., of Belmar, N. J., against a New Jersey law banning the sale of new and used cars on Sunday.

In a brief per curiam order the court noted that the case did not present "a substantial federal question."

Chapel Construction Authorized by State

BOSTON—(RNS)—A bill to authorize the erection of Roman Catholic, Protestant and Jewish chapels at mental institutions in the state was approved unanimously by the Massachusetts Senate here.

The measure was adopted previously by the House, 214 to 9. It was supported by Archbishop Richard J. Cushing of Boston who announced plans for a $1,000,000 construction program for eight Catholic chapels.

Under the legislation, the state would be authorized to allot parcels of land adjoining mental hospitals to religious denominations for the construction of chapels at their own expense.

The bill was drawn up by a bi-partisan committee of legislature which included Protestants, Catholics and

Jews. It had been opposed by a spokesman for the Civil Liberties Union at a legislative hearing.

personalia

Harold J. Ockenga, pastor of Park Street Church, Boston, will deliver the keynote address at the 1957 Reformed Church Laymen's Convention at Chicago, November 29. The gathering, to be held in the Palmer House, will extend from November 29 to December 1.

Eric S. Fife, deputation secretary of the North Africa Mission, has been appointed missionary secretary of the Inter-Varsity Christian Fellowship. Mr. Fife, formerly pastor in Winchester, England will head ICVF's missionary program on nearly 800 college and university campuses and schools of nursing.

Bishop C. F. Derstine, of Kitchener, Ontario attended the Mennonite World Conference at Karlsruhe, Germany. With Mrs. Derstine he enjoyed a two months tour of the British Isles and Continental Europe.

Harold Fuller, editor of Sudan Interior Mission's *African Challenge,* will come to America for furlough this fall. Among his engagements will be addresses before the Christian Writers Association of Canada at Toronto Bible College, October 18, 19. The *Challenge* now has a circulation in excess of 200,000.

Chase A. Sawtelle has been appointed the new director of Bible Institute of Los Angeles' evening and correspondence schools. Dr. Sawtelle, a graduate of the University of Alberta, comes to Biola from twelve years of pastoral and educational work in Canada.

M. Norvel Young, editor of the *Twentieth Century Christian* and minister of the large Broadway Church of Christ, Lubbock, Texas has been appointed president of George Pepperdine College, Los Angeles.

Alden A. Gannett, president of the London (Ont.) Bible Institute and Theological Seminary, has resigned and will join the Dallas (Tex.) Seminary faculty this fall.

Paul S. Rees, pastor of First Covenant Church, Minneapolis, is in the Far East on an evangelistic tour of Indonesia, the Philippines, Formosa, Japan and Korea. Dr. Rees rendered an outstanding service in New York during the Billy Graham Crusade.

C. Milburn Keen, Gordon College associate professor of Political Science, was recently elected selectman in the town of Rowley, exclusive Massachusetts North Shore residential area. Professor Keen, a native of Pennsylvania and son of a Baptist minister, has taught at Gordon for eight years, graduated from Wheaton College (1947) and presently is a candidate for the doctorate at the University of Pennsylvania. A bomber pilot in Europe during World War II, flying 30 missions and ultimately becoming a prisoner of war, he serves as Captain in the Air Force Reserve, specializing in the Psychological Warfare Division.

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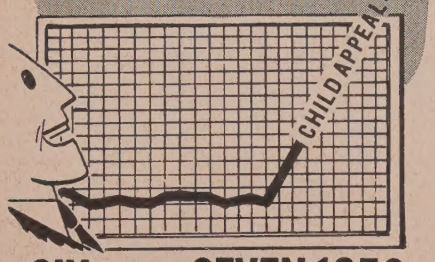

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More Than Duty

(Continued from page 5)

mother and the teacher. Cannot evangelicals be the guiding force in molding the standards of value of these two vital forces, and raising their sense of mission to a much greater degree? Parents need reminding that their children are a gift from God to them, and teachers that their particular pupils have been given them by God. There is some contribution to the character of each student which only the individual teacher can make. An awareness of this truth brings to light the responsibility of the teaching profession. President Eisenhower says "Our schools are strong points in national defense. They are more important than our NIKE batteries and more powerful even than the energy of the atom. Modern weapons must be manned by highly educated personnel—and the energy of the atom can only be understood and developed by the most highly trained minds in the country." What constitutes an educated person? Thomas Marshall, Vice President of the United States from 1912-1921 said: "In my opinion no man is educated for citizenship unless trained in body and mind and heart to reverence the Omnipotent God. He must know that God reigns and that Jesus Christ is the Supreme Ruler of mankind."

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